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SCIENCE

NEW YORK, FEBRUARY 13, 1891.

AFRICAN AND AMERICAN: THE CONTACT OF NEGRO AND INDIAN.[1]

THE history of the negro on the continent of America has been studied from various points of view, but in every instance with regard alone to his contact with the white race. It must be, therefore, a new, as well as an interesting, inquiry, when we endeavor to ascertain what has been the effect of the contact of the foreign African with the native American stocks. Such an investigation, to be of great scientific value, in the highest sense, must extend its lines of research into questions of physical anthropology, philology, mythology, sociology, and lay before us the facts which alone can be of use. So little attention has been paid to our subject, in all its branches, that it is to be feared that very much of great importance can never be ascertained; but it is the object of this essay to indicate what we already know, and to point out some questions concerning which, with the exercise of proper care, valuable data may even yet be obtained.

It is believed that the first African negro was introduced to the West Indies between the years 1501 and 1503; and since that time, according to Professor N. S. Shaler,[2] there have been brought across the Atlantic not more than "three million souls, of whom the greater part were doubtless taken to the West Indies and Brazil." Professor Shaler goes on to say, "It seems tolerably certain that into the region north of the Gulf of Mexico not more than half a million were imported. We are even more at a loss to ascertain the present number of negroes in these continents: in fact, this point is probably indeterminable, for the reason that the African blood has commingled with that of the European settlers and the aborigines in an incalculable manner. Counting as negroes, however, all who share in the proportion of more than one-half the African blood, there are probably not less than thirty million people who may be regarded as of this race between Canada and Patagonia." Such being the case, the importance of the question included in the programme of investigation of the Congrès des Américanistes — "Pénétration des races africaines en Amérique, et spécialement dans l'Amérique du Sud" — becomes apparent, and no insignificant part of it is concerned with the relations of the African and the native American.

It was said that we start with 1503 or thereabouts. Of course, some imaginative minds have discovered negroes in America at a period long antedating this; but such is theory, not fact. What the curious sculptured faces in Central American ruins signify, we cannot at present determine. Enthusiastic missionaries have spoken of negroes in Labrador,[3] and Peter Martyr (third decade) tells of negroes taken prisoners in the battle between the Spaniards and Quaragua in 1513. He states,[4] "About two days' journey distant from Quaragua is a region inhabited only by black Moors sailed thither out of Ethiopia, to rob, and that by shipwreck, or some other chance, they were driven to these mountains." Washington Irving thinks that Martyr was retailing the "mere rumor of the day," and, as other historians do not refer to the subject, considers that the belief "must have arisen from some misrepresentation, and is not entitled to credit." Fontaine says,[1] "Nunez, in coasting along the shores of the Gulf of Darien, discovered a colony of woolly-headed black people, who had settled among the copper-colored inhabitants of the mainland." This colony, too, must be relegated to the land of fiction and romance. Nor is it the only instance of the kind. Dr. A. R. Wallace states that the Juris of the Rio Negro, who are "pure, straight-haired Indians," are down in some maps as "Juries, curly-haired negroes." And not a little misconception has been caused by such broad statements as that of Col. Galindo:[3] "The Carib is identical in outward appearance with the African negro."

Having thus cleared the way a little, let us take up the consideration of our subject ethnographically. We may begin with Canada. Although the Maroon settlement in Nova Scotia, near Halifax, existed for a number of years (before the removal to Sierra Leone), and remnants of it are still to be found there, there appear to be no records extant attesting contact with the Indian aborigines. Mr. J. C. Hamilton, M.A., LL.B., of Toronto, who has devoted much time to the study of the "African in Canada," is the writer's authority for the statement that on one of the Iroquois reservations in Ontario considerable intermixture with the negro had taken place.[4] This opinion is confirmed by Odjidjatekha, an intelligent Mohawk of Brantford, who states that the Tuscarora reserve near that city is the one in question. It has often been asserted that the celebrated Joseph Brant was a slave-holder; but this has been denied by his friends, who assert that he merely gave shelter to refugee negroes, who were rather in the relation of dependents than of slaves. One frequently comes across passages like the following:[5] "Some Mohawk Indians and a negro of Brant's;" and some such state of affairs would be necessary to account for the present admixture of negro blood. Mr. Hamilton also informed the writer that Mr. George H. Anderson of Toronto, a United States pensioner, and a native of Maryland, claims that his mother's mother was a full-blooded Indian. There is also a case of negro-Indian intermixture reported from British Columbia.

In New England, especially in Massachusetts, considerable intermingling of African and Indian appears to have occurred. The earliest mention of negro slaves in the Bay State is in 1633, and a very curious entry it is. Wood[6] tells

[1] Paper read before the Canadian Institute, Toronto, Jan. 24, 1891, by A. F. Chamberlain, M.A., fellow in anthropology in Clark University, Worcester, Mass.

[2] "The African Element in America" (The Arena, vol. ii. p. 666).

[3] CHARLEVOIX, Hist. et Descript. générale de la Nouvelle France, 1744, pp. 17, 18.

[4] IRVING, Spanish Voyages of Discovery (Lovell's Library, No. 301), p. 120.

[1] How the World was Peopled, p. 163.

[2] A Narrative of Travels on the Amazon, etc. (new ed., London, 1889), p. 355.

[3] Journal of the Royal Geographical Society, vol. iii. 1834, p. 291.

[4] See "The African in Canada" (Proceedings of the American Association for the Advancement of Science, vol. xxxviii., 1889, pp. 364-370); "The Maroons of Jamaica and Nova Scotia" (Proceedings of the Canadian Institute, 3d series, vol. vii. 1890, pp. 260-269); also Transactions of the Canadian Institute, vol. i. (1890-91), p. 107.

[5] Zeisberger's Diary (Ed. Bliss, 1885), p. 316, under date of June, 1793.

[6] New England Prospect (1634), p. 77, cited in WILLIAMS'S History of the Negro Race in America, 1883, vol. i. p. 173.

of some Indians who were alarmed at a negro whom they met in the depths of the forest, and "were worse scared than hurt, who seeing a blackamore in the top of a tree, looking out for his way which he had lost, surmised he was *Abamacho* or the devil, deeming all devils that are blacker than themselves, and being near to the plantation, they posted to the English, and entreated them to conjure the devil to his own place, who finding him to be a poor wandering blackamore, conducted him to his master." It is presumable that there were negro slaves in Massachusetts before 1633, and from time to time contact of Indian and negro must have taken place. That the intermarriage of Indian women with negroes was prevalent to a considerable extent in this State seems probable from Williams's[1] remarks upon the decision of Chief Justice Parker: "that the issue of the marriage of a slave husband and a free wife were free."

"This decision is strengthened by the statement of Kendall[2] in reference to the widespread desire of negro slaves to secure free Indian wives in order to insure the freedom of their children. He says, 'While slavery was supposed to be maintainable by law in Massachusetts, there was a particular temptation to negroes for taking Indian wives, the children of Indian women being acknowledged to be free.'"

Professor Shaler, in his interesting article "Science and the African Problem,"[3] thus expresses himself regarding the question in New England: "It is frequently asserted that the remnants of the New England Indians as well as of other Indian tribes have been extensively mixed with African blood. It is likely that in New England, at least, this opinion is well founded, though it is doubtful if the mixture is as great as is commonly assumed to have been the case. The dark color of these Indians, which leads many to suppose that they may have a large inheritance of negro blood, is probably in many cases the native hue of the Indian race. The moral and physical result of this blending of two extremely diverse bloods is a matter of the utmost interest. It may be studied to great advantage in the New England Indians, for among them there has been little in the way of civil or social proscription to affect the result."

In a subsequent essay,[4] Professor Shaler remarks, "I have been unable definitely to trace the existence in this section of any descendants of the blacks who were then there in the last century, save perhaps in the case of a few who have become commingled with the remnants of the Indians of Gay Head and Marshpee. If such there be, they are very few in number."

In the first volume of the "Massachusetts Historical Society Collections"[5] there is a brief account of the Indians of Martha's Vineyard: "In the year 1763 there were remaining in Dukes County 313 Indians, 86 of whom were in Edgartown, 39 in Tilbury, and 188 in Chilmack. About that period they began to intermarry with negroes, in consequence of which the mixed race has increased in numbers, and improved in temperance and industry. At present there are of pure Indians and of the mixed race about 440 persons, 70 of whom live on Chappaquiddick (not more than one-third pure), about 25 at Sanchechecantacket (not more than one-third pure), about 40 at Christiantown in the north part of Tisbury, toward the sound (about one-half pure), about 24 at Nashonohkamuck (about three-quarters pure), and about 276 at Gay Head (of which about one-fourth are pure). In this account unmixed negroes are not reckoned." This information is given upon the authority of "Capt. Jerningham and Benj. Basset, Esq."

In Belknap's "Answer to Judge Tucker's Queries" it is stated,[1] "Some negroes are incorporated, and their breed mixed with the Indians of Cape Cod and Martha's Vineyard, and the Indians are said to be meliorated by the mixture."

In Volume III. of the second series, under date of 1802,[2] we find an account of the Indians of Marshpee: "The inhabitants of Marshpee are denominated Indians, but very few of the pure race are left. There are negroes, mulattoes, and Germans. Their numbers have often been taken, and have not varied much during the past twenty years. At present there are about 80 houses and 380 souls." According to an exact census taken in 1808, the Indians, negroes, and mulattoes in Marshpee numbered 357.

In the "History of New Bedford (1858)," by Daniel Ricketson, there is (pp. 253–262) an account of Paul Cuffee, whose mother was "an Indian woman named Ruth Moses." Cuffee was born on Cuttyhunk, one of the Elizabeth Islands, in 1759, and died on his farm at Westport in 1817. His father was a native of Africa, and Cuffee is described as "a man of noble personal appearance, tall, portly and dignified in his bearing. His complexion was not dark, and his hair was straight" (p. 225). At the age of twenty-five Cuffee married a member of his mother's tribe. He was a man of considerable attainments, being a sailor as well as a farmer.

Robert Rantoul, sen., in a paper read before the Beverly Lyceum in April, 1833,[3] says of the negroes, "Some are incorporated with the Indians of Cape Cod and Martha's Vineyard, and the Indians are said to be improved by the mixture." He also states[4] regarding the 6,001 "persons other than white," returned by the United States census of 1790 as resident in Massachusetts (with Maine), that it is supposed the blacks were upwards of 4,000; and of the remaining 2,000 many were a mixed breed between Indians and blacks."

Of the Gay Head Indians, a recent visitor, Mr. W. H. Clark,[5] says, "The Indian reservations present much of interest. The Gay Head Indians, who, since the days of the early settlement of the country, have been friendly to the white men, are an industrious and cleanly people. Although one observes much that betokens the Indian type, the admixture of negro and white blood has materially changed them. A few years ago the Indians were admitted to citizenship, and one of their tribe was elected to the General Assembly of Massachusetts. The women far surpass the men in intelligence and thrift. The Indians earn a livelihood by agriculture, fishing, and as caterers to the tourists who visit Gay Head. Their little restaurants are scrupulously clean and very inviting places, where simple but good meals can be obtained. The number now on the reservation is not far from one hundred and fifty. Many, however, have sought homes for themselves elsewhere." An interesting point in connection with the history of the Indian and negro in Massachusetts is the deportation of the Pequots to the Bermudas[6] after their utter defeat in the disastrous war which closed in 1638. We must also notice the importation of negroes from Barbadoes in exchange for Indians.[7]

[1] History of the Negro Race in America, vol. i. p. 180.

[2] Travels, vol. ii. p. 179.

[3] Atlantic Monthly, vol lxvi. 1890, p. 40, col. 1.

[4] The Arena, vol. ii. p. 666.

[5] Massachusetts Historical Society Collections, 1st series, vol. i. p. 206.

[1] Massachusetts Historical Society Collections, 1st series, vol. iv. p. 206 (cf. 2d series, vol. iii. p. 12).

[2] Vol. iii. 1815, p. 4.

[3] Printed in part in Historical Collections of Essex Institute, vol. xxiv. pp. 81–108.

[4] Loc. cit., p. 99.

[5] Johns Hopkins University Circulars, No. 84, December, 1890, p. 28.

[6] WILLIAMS, History of the Negro Race in America, vol. i. pp. 173, 174; DE FOREST, History of the Indians of Connecticut (1852), pp. 117–160.

[7] Massachusetts Historical Society Collections, 1st series, vol. i. p. 206.

With regard to the other New England States, we do not at present possess many data. In De Forest's "History of the Indians of Connecticut," we find the following notices: —

"A few of this clan [the Milford band of the Paugusset or Wepawaug Indians] still [1849] live on about ten acres of land at Turkey Hill. The family name is Hatchett; they are mixed with negro blood; and they are all poor, degraded and miserable" (p. 356). "The tribe [the Golden Hill Paugussets] now [*circa* 1850] numbers two squaws, who live in an irregular connection with negroes, and six half-breed children, all of whom are grown up but one. They are intemperate, but have been of about the same number for many years. Their family name is Sherman" (p. 357).

"In 1832 the Groton Pequots numbered about forty persons of both sexes and all ages. They were considerably mixed with white and negro blood, but still possessed a feeling of clanship, and still preserved their ancient hatred for the Mohegans" (p. 443).

Of the Indians in Ledyard who are idle and given to drink, it is said (p. 445), "None of the pure Pequot race are left, all being mixed with Indians of other tribes or with whites and negroes. One little girl among them has blue eyes and light hair, and her skin is fairer than that of the majority of white persons. There is no such thing as regular marriage amongst them. In numbers they do not increase, and, if any thing, diminish. The community, like all of the same kind in the State, is noted for its wandering propensities, some or other of its members being almost continually on the stroll around Ledyard and the neighboring townships. From a fellow-feeling, therefore, they are extremely hospitable to all vagabonds, receiving without hesitation all that come to them, whether white, mulatto, or negro."

When we arrive at Long Island, we reach another point of miscegenation. Speaking of East-Hampton Town, Mr. William Wallace Tooker says,[1] "In regard to the degenerated remnant of the [Montauk] tribe now residing within the limits of the township, recognized by their characteristic aboriginal features, mixed with negro, we would say that they have no knowledge of their native language, traditions, or customs, all have been lost or forgotten, years ago." Of the Shinnacooks, Professor A. S. Gatschet remarks,[2] "The Shinnacook Indians are a tribe living on the southern shore of Long Island, New York State, where they have a reservation upon a peninsula projecting into Shinnacook Bay. There are 150 individuals now going under this name, but they are nearly all mixed with negro blood, dating from the times of slavery in the Northern States."

Proceeding along the Atlantic coast southward, we reach the region of the Chesapeake before we again meet with definite traces of negro-Indian intermixture. A very interesting discovery of Dr. Brinton's[3] belongs here. In a manuscript of Pyrlæus, the missionary to the Mokawks, dating from 1780, are given the numerals 1–10 in a language styled "Nanticoke." Dr. Brinton, noticing the un-American and non-Algonquian aspect of these words, was led to the conclusion that "Pyrlæus . . . had met a runaway slave among the Nanticokes, and through him, or through some half-Indian half-negro, had obtained a vocabulary of some African dialect." The correctness of this conclusion is seen at a glance from the comparative table of the pseudo-Nanticoke and the Mandingo of Müller given by Dr. Brinton: —

English.	Pseudo-Nanticoke.	Mandingo (Muller).	Malinke (Tautin).
One	Killi	Kilin	Kili
Two	Filli	Fula	Füla (Fillo, *Soninké*)
Three	Sapo	Sabba	Saba
Four	Nano	Nani	Nani
Five	Turo	Dulu, Lulu	Loulou, Doulou
Six	Woro	Woro	Ouoro, Ouaro
Seven	Wollango	Worong-wula	Oulouñga
Eight	Secki	Segui	Seghi, Saghi
Nine	Collengo	Konanta	Kononto
Ten	Ta	Tang	Tañ

This curious fact that Dr. Brinton has brought to light may perhaps be paralleled by others yet to be discovered in the future, when the whole history of the origin of the various tribes of African immigrants into America comes to be written.

With regard to Virginia, we have the evidence of Peter Kalm,[1] as follows: "In the year 1620, some negroes were brought to North America in a Dutch ship, and in Virginia they bought twenty of them. These are said to have been the first that came hither. When the Indians, who were then more numerous in the country than at present, saw these black people for the first time, they thought they were a true breed of devils, and therefore they called them *Manitto* for a great while, the word in their language signifying not only 'god,' but also 'devil.' . . . But since that time they have entertained less disagreeable notions of the negroes, for at present many live among them, and they even sometimes intermarry, as I myself have seen."

Thomas Jefferson, in his "Notes on the State of Virginia,"[2] says of the Mattapony Indians of that State, "There remains of the Mattaponies three or four men only, and have more negro than Indian blood in them."

Mr. G. A. Townsend[3] observes, concerning the Indians of the Chesapeake Peninsula, "In this [Dorchester] county, at Indian Creek, some of the last Indians of the peninsula struck their wigwams towards the close of the last century, and there are now no full-blooded aborigines on the Eastern shore, although many of the free-born negroes show Indian traces."

Enslavement of negroes by Indians (especially Cherokees) appears to have taken place in several of the South Atlantic States, and it is not unlikely that considerable miscegenation there occurred. Mr. McDonald Furman,[4] in a note on "Negro Slavery among the South Carolina Indians," notes the mention, in the *South Carolina Gazette*, in the year 1748, of a "negro fellow" who had been sold by his former master to the Pedee Indians, from whom he was afterwards taken by the Catawbas; and in endeavoring to escape from the latter he was lost in the woods. This fact is of value in connection with the discovery of Dr. Brinton, referred to above.

In Hancock County, Tenn., there are to be found a peculiar people, who formerly resided in North Carolina. According to Dr. Burnett,[5] the current belief regarding them is that "they were a mixture of the white, Indian, and negro;" but nothing certain appears to be known about them. They

[1] Indian Place-Names in East-Hampton Town, with their Probable Significations (Sag Harbor, 1889), p. iv.

[2] American Antiquarian and Oriental Journal, November, 1889, p. 390.

[3] "On Certain Supposed Nanticoke Words shown to be African" (American Antiquarian and Oriental Journal, 1887, pp. 350–354, especially 352). In the table given above there have been added for further comparison the Malinké numerals as given by Dr. Tautin in the Revue de Linguistique et de Philologie Comparée, vol. xx. (1887), p. 141.

[1] In Pinkerton, vol. xiii. p. 502.

[2] Ed. Philadelphia, 1825, p. 130.

[3] Scribner's Magazine, 1871–72, p. 518.

[4] American Antiquarian and Oriental Journal, vol. xii. p. 177; see also West, Status of the Negro in Virginia during the Colonial Period (1890), p. 38.

[5] See "A Note on the Melungeons" (American Anthropologist, vol. ii. pp. 347–349).

bear the curious name of "Melungeons," which, Dr. Burnett suggests, is a corruption of the French *melange* ("mixed").

Figuring prominently as holders of negro slaves, we find the Seminoles of Florida. To cite a single instance: we learn that Mick-e-no-pah, a chief of the Seminoles, who took part in the war of 1835, and whose portrait was painted by Catlin, owned no fewer than one hundred negroes, and raised large crops of corn and cotton. From Cohen[1] we gather the following additional information: "The 'top governor' has two wives, one a very pretty squaw, and the other a half-breed negress. She is the ugliest of all women, and recalls the image of Bombie of the Frizzled Head in Paulding's Koning's works."

William Kennedy, in his "History of Texas,"[2] says regarding the enslavement of negroes by these Indians, "The possession of negroes, by rendering the Indians idle and dependent on slave-labor, has confirmed the defects of their character. The Seminole negroes mostly live separate from their masters, and manage their cattle and crops as they please, giving them a share of the produce. Williams, in his account of Florida, mentions the existence of a law among the Seminoles prohibiting individuals from selling their negroes to white people, any attempt to evade which has always raised great commotions amongst them. The State of Georgia claimed $250,000 of the Creek Indians for runaway slaves. Under cover of these claims, says Williams, many negroes have been removed from their Indian owners by force or fraud. The slaves prefer the comparatively indolent life of the Indian settlements to the sugar and cotton fields of the planter, and the Indian slave-holders are quite satisfied if they are enabled to live without special toil." In the account of Major Long's expedition,[3] we read, concerning the Cherokee settlement at Rocky Bayou, "Our host, a Metiff chief known as Tom Graves, and his wife of aboriginal race, were at table with us, and several slaves of African descent were in waiting. The Cherokees are said to treat their slaves with much lenity."

Marcy[4] informs us that "within the past few years the Comanches have, for what reason I could not learn, taken an inveterate dislike to the negroes, and have massacred several small parties of these who attempted to escape from the Seminoles and cross the plains for the purpose of joining Wild Cat upon the Rio Grande." That the ill feeling was not always upon the side of the Indians, we see from Zeisberger's "Diary" (vol. ii. p. 142), where we learn that two negroes who went from Detroit through the bush killed five Wyandottes whom they came across there.

A mass of information regarding the Seminoles of Florida is to be found in the excellent report of the Rev. Clay McCauley,[5] to the Bureau of Ethnology. From this we learn that at that time there were among these Indians three negroes and seven persons of mixed race, distributed as follows:[6] at Big Cypress settlement, one male of mixed race between five and ten years of age, and one black female over twenty; at Fish-Eating Creek, one male of mixed race under five years of age, one between ten and fifteen, one over twenty, one female of mixed race over twenty, and one black female over twenty; at Catfish Lake, one male and one female of mixed race over twenty years of age, and one black female over twenty. At the Cow Creek and Miami River settlements there appear to be neither negroes nor half-breeds. As regards sex, the numbers are, mixed, females two, males five; black, females three, males none. The only half-breeds are "children of Indian fathers by neresses who have been adopted into the tribe; for, according to Mr. McCauley, the birth of a white half-breed would be followed by the death of the Indian mother at the hands of her own people." Mr. McCauley states that he found nothing to indicate that slavery exists among the Seminoles, "the negresses living apparently on terms of perfect equality."[1] He further expresses the opinion, "The Florida Seminoles, I think, rather offered a place of refuge for fugitive bondsmen, and gradually made them members of their tribe."[1] An interesting account is given of Me-Le, a half-breed Seminole, "son of an Indian, Ho-laq-to mik-ko, by a negress, adopted into the tribe when a child." It is stated that he favors the white man's ways, and is progressive. Particularly noticeable was "his uncropped head of luxuriant, curly hair," an exception to the "singular cut of hair peculiar to the Seminole men."[2] He notes also at the Big Cypress Swamp a small half-breed whose "brilliant wool was twisted into many little sharp cones, which stuck out over his head like so many spikes on an ancient battle-club."[3] The only exception to the usual hair-dressing of females of the tribe was found in the manner "in which Ci-ha-ne, a negress, had disposed of her long crisp tresses. Hers was a veritable Medusa head. A score or more of dangling snaky plaits, hanging down over her black face and shoulders, gave her a most repulsive appearance."[3]

Another article dealing with the Seminoles of Florida is that of Mr. Kirk Munroe,[4] in a recent number of *Scribner's Magazine*. From it we learn, that, "should a Seminole maiden unwisely bestow her affections upon any man outside her tribe, her life would be forfeited." Mr. Munroe states that "there are no half-breeds among the Florida Seminoles,"[5] but notes, however, a case in which a Seminole "took as his wife a comely negro woman, who was captured by the Indians during the Seminole war; but their children are so far from being regarded as equals by other members of the tribe, that no full-blooded Indian will break bread with them. There are two young men in this family; and, should a young full-blood of their own age visit their camp, he will eat with the father, but the young half-breeds must wait until he is through."[5] Mr. Munroe states also that he took particular pains to discover whether the statement that "the Florida Seminoles were more than half of negro blood" were true or not, but failed to obtain any evidence in support of such an assertion. He further adds, "I have never seen a slave, nor yet a free negro, in any of the camps that I visited, and I have passed weeks at a time in company with these Indians."[6]

Mr. Munroe asked a young Seminole about the negroes, with the following result: "he looked at me steadily for a moment, without answering, and then holding up one finger, then a second, a third, and a fourth, he said, 'iste-hatke' ('white-man'), 'iste-chatte' ('red-man'), 'epah'

[1] "Notes of Florida" (see Report of Smithsonian Institution, 1885, Part ii. p. 215).

[2] WILLIAM KENNEDY, Texas, The Rise, Progress, and Prospects of the Republic of Texas (London, 1841), vol. i. p. 350.

[3] An Account of an Expedition from Pittsburgh to the Rocky Mountains, etc., compiled by Ed. James (1823), vol. ii. p. 267.

[4] MARCY and MCCLELLAN, Exploration of the Red River of Louisiana (1853), p. 101.

[5] "The Seminole Indians of Florida" (Fifth Annual Report of the Bureau of Ethnology, 1883–84, Washington, 1887, pp. 459–531).

[6] Loc. cit., p. 478.

[1] "The Seminole Indians of Florida" (Fifth Anuual Report of the Bureau of Ethnology, 1883–84, Washington, 1887, p. 526).

[2] Loc. cit., p. 490.

[3] Loc. cit., p. 437.

[4] KIRK MUNROE, "A Forgotten Remnant" (Scribner's Magazine, vol. vii. 1890, pp. 303–317).

[5] Loc. cit., p. 306

[6] Loc. cit., p. 307

('dog'), with a decided emphasis, and 'iste-lustee' ('blackman'). There was certainly no need to question him further upon the subject."[1]

Amongst several of the Indian tribes now resident in the Indian Territory, negro slavery existed; but many adoptions have taken place, although the question does not even now appear to be quite settled. Mr. George A. Reynolds states,[2] "When the war ended, they [Seminoles] were destitute, and scattered from the Red River to Kansas. Again they sought the protection of the government. They formed new treaties; they complied with all the conditions imposed upon them; they adopted their former slaves, and made them citizens of their country, with equal rights in the soil and annuities. Their negroes hold office and sit in their councils." Mr. L. N. Robinson,[3] writing in August, 1869, calls attention to the failure of the Choctaw and Chickasaw nations to provide for the adoption (within the time specified) of "persons of African descent residing amongst them," as required by a section of the treaty of 1866, and points out that certain "difficulties in the Creek nation are to some extent attributable to the presence of the black element, and the agitation of questions growing out of their presence and participation in tribal affairs." He further remarks, "Under the Cherokee treaty, the separation of families, parent and child, husband and wife, is as complete, as cruel, and inhuman, as was ever the case worked under the system of slavery. The situation of the blacks within the Indian tribes taken as a class is a reproach to our boasted civilization and love of justice, which is inexcusable so long as the plan of colonization remains untried."

From the report for 1869,[4] we learn that "one peculiar difference exists between negro and Indian in the Five Nations [i.e., Cherokee, etc.]; i.e., intermarriage with Indian gives a United States citizen, male or female, rights, but intermarriage with negro does not." Some interesting information is contained in the report of Mr. Robert Owen to the commissioner of Indian affairs in 1888,[5] regarding the aborigines resident in the Indian territory. He says, "There are many negroes, former slaves to Indians; and among the Creeks is some negro miscegenation, though much exaggerated in reports on that subject. There are numbers of adopted citizens, — whites, other Indians, and negroes." In the Cherokee nation it appears that the 2,400 negroes, along with the other adopted citizens, have been denied the right to participation in public annuities. Among the Choctaws, negroes have been adopted and "given a *pro rata* of schools, right of suffrage, and citizenship, as provided by treaty." Similar is the condition of the negroes of the Creek nation. Of the blacks among the Chickasaws, Mr. Owen says, "They are still in the forlorn status, as stated in my last report. The Chickasaws are firmly resolved never to receive them. It is the palpable duty of the government to remove them."

In the Bermudas some miscegenation has taken place. About 1616 we find it recorded that a vessel arrived there which "brought with her also one Indian and a negro (the first these islands ever had)."[6] After the utter defeat of the Indians in the Pequot war, numbers of them were transported to the Bermudas from Massachusetts, and amalgamation of these with the negroes has to a certain extent occurred. Professor H. C. Bolton, in an interesting article on the Bermudian negroes, in the *Journal of American Folk-Lore*,[1] makes the following statement: "The colored population of Bermuda have, in general, attained a higher stage of development, and made greater progress in civilization, than their kindred in the southern United States. This is probably due in part to close contact (not amalgamation) with their Anglo-Saxon masters on these isolated islands, and in part to the admixture of Indian blood in their ancestors. Between the years 1630 and 1660 many negro and Indian slaves were brought into the British colony, — the negroes from Africa and the West Indies, and a large number of red-skins from Massachusetts, prisoners taken in the Pequot and King Philip's wars. Many of the colored people show in their physiognomy the influence of the Indian type. Moreover, slavery was abolished in 1834, Bermuda being the first colony to advocate immediate rather than gradual emancipation; but the importation of negroes from Africa had ceased long before, so the type resulting from the mixed races continued to dominate. The faces of many of the dark-skinned natives are really fine; their lips being thinner, noses sharper, cheek-bones less obtrusive, and their facial angle larger, than those of most negroes in the Southern States."

In Neill's "History of Minnesota,"[2] there is the following interesting passage, the facts to which it relates belonging to the year 1819: "Three miles above the mouth of the St. Louis River they came to an Ojebwa village of 14 lodges. Among the residents were the children of an African by the name of Bungo, the servant of a British officer who once commanded at Mackinaw. Their hair was curled and skin glossy, and their features altogether African."

A subject to which some attention has recently been devoted is the relation of the folk-lore of the negro to that of the Indian. This has been discussed at considerable length by Professor T. F. Crane, in his excellent review of "Uncle Remus,"[3] and we need but to cite his conclusion: "We are now prepared to consider briefly these stories, which are substantially the same in Brazil and in the Southern States. That the negroes of the United States obtained these stories from the South American Indians is an hypothesis no one would think of maintaining; but that the Indians heard these stories from the African slaves in Brazil, and that the latter, as well as those who were formerly slaves in the United States, brought these stories with them from Africa, is, we think, beyond a doubt, the explanation of the resemblances we have noted." Besides "Uncle Remus," Jones's,[4] and Gordon's and Page's,[5] contributions to negro literature may be studied to advantage. It is possible that a few of the negro stories were borrowed by the blacks from the red men. Such was the opinion of Major Powell.[6] Mr. James Mooney says of certain myths of the Cherokees,[7] "They resemble the 'Uncle Remus' stories, which I yet hope to prove are of Indian origin."

In the present paper no attempt has been made to exhaust the subject. South America and the West Indies have been left untouched. To make the study of the contact of the

[1] KIRK MUNROE, "A Forgotten Remnant" (Scribner's Magazine, vol. vii. 1890, p. 307).

[2] Report of Commissioner of Indian Affairs, 1869 (Washington, 1870), p. 417.

[3] *Ibid.*, p. 399.

[4] See p. 132; also Smithsonian Report, 1886, part ii. part v. p. 225.

[5] Fifty-seventh Report of the Commissioner of Indian Affairs, 1888, p. 131.

[6] Sir J. H. LEFROY, The History of the Bermudas or Summer Islands (ed. for Hakluyt Society, 1882), p. 84.

[1] Vol. iii. p. 222.

[2] E. D. NEILL, History of Minnesota (Philadelphia, 1858), p. 322.

[3] "Plantation Folk-Lore" (Popular Science Monthly, vol. xviii. 1881, pp. 324-333); see also C. F. HARTT, Amazonian Tortoise Myths (1875); HERBERT SMITH, Brazil, The Amazons, and The Coast; and the other literature cited by Professor Crane.

[4] Negro Myths of the Georgia Coast, 1888.

[5] Befo' de War. Echoes in Negro Dialect, 1888.

[6] J. C. HARRIS, Uncle Remus, Preface, p. 4.

[7] Journal of American Folk-Lore, vol. i. p. 106.

African and the American as complete as possible, it is highly desirable that attention should be paid to the obtaining of information regarding (1) the results of the intermarriage of Indian and negro, the physiology of the offspring of such unions; (2) the social status of the negro among the various Indian tribes, the Indian as a slave-holder, the opinion the negro has of the Indian; (3) the influence of the Indian upon negro, and of the negro upon Indian, mythology and folk-lore.

While there seems little probability of data existing, to any great extent, regarding the linguistic relations of the Indian and the negro, it is reasonable to expect that much relating to their physical anthropology, their social conditions, and their folk-lore, may yet be made known.

HEALTH MATTERS.

Bone Grafting.

MR. A. G. Miller, in the *Lancet* for Sept. 20, reports the history of a case in which he used decalcified-bone chips successfully to fill up a large cavity in the head of the tibia. In the *New York Medical Journal* it is stated that a piece of the rib of an ox was used, being first scraped and then decalcified in a weak solution of hydrochloric acid. After cleansing by pressure, it was placed for forty-eight hours in a carbolic-acid solution, one to twenty, then removed, and cut into small pieces. During the scraping-out of the cavity in the knee, preparatory to the grafting, a number of small pieces of bone were removed. These were placed in a solution of boric acid for use later in the operation. The cavity was then stuffed with the decalcified-bone shavings, the pieces of fresh bone being added last. The cavity thus filled was about two inches in diameter. Granulation and healing took place rapidly: the only pieces of bone that became necrosed were from the patient's own body. Mr. Miller is convinced, from his observation of this case, that the healing of large bone cavities, the result of injury or disease, is greatly facilitated by stuffing them with decalcified-bone chips; that these are superior to fresh bone; and that fresh bone not only is of no use, but actually hinders the process of granulation.

Recent Saving of Life in Michigan.

In a carefully prepared paper read before the Sanitary Convention at Vicksburg, the proceedings of which are published, Dr. Baker gave official statistics and evidence, which he summarized as follows: —

"The record of the great saving of human life and health in Michigan in recent years is one to which, it seems to me, the State and local boards of health in Michigan can justly 'point with pride.' It is a record of the saving of over one hundred lives per year from small-pox, four hundred lives per year saved from death by scarlet-fever, and nearly six hundred lives per year saved from death by diphtheria,— an aggregate of eleven hundred lives per year, or three lives per day, saved from these three diseases. This is a record which we ask to have examined, and which we are willing to have compared with that of the man who 'made two blades of grass grow where only one grew before.'"

To relieve an Overworked Brain.

A Swiss doctor says that many persons who extend their mental work well into the night, who during the evening follow attentively the programme of a theatre or concert, or who engage evenings in the proceedings of societies or clubs, are awaked in the morning or in the night with headache (*The Sanitary Inspector*). He is particular to say that he does not refer to that headache which our Teutonic brethren designate *Katzenjammen*, that follows certain convivial indulgences. This headache affects many persons who are quite well otherwise, and is due in part to the previous excessive work of the brain, whereby an abnormal flow of blood to that organ is caused, in part to other causes, for example, too great heat of rooms, contamination of the air with carbonic acid, exhalations from human bodies, and tobacco-smoke.

For a long while the doctor was himself a sufferer from headache of this kind, but of late years has wholly protected himself from it by simple means. When he is obliged to continue his brain work into the evening, or to be out late nights in rooms not well ventilated, instead of going directly to bed, he takes a brisk walk for half an hour or an hour. While taking this tramp he stops now and then and practises lung gymnastics by breathing in and out deeply a few times. When he then goes to bed, he sleeps soundly. Notwithstanding the shortening of the hours of sleep, he awakes with no trace of headache. There exists a clear and well-known physiological reason why this treatment should be effective.

NOTES AND NEWS.

THE Lecture Association of the University of Pennsylvania announces a special course of illustrated public lectures by Mr. Barr Ferree of New York, on Feb. 12, 17, and 19, on "The Influence of Christianity on the Development of Architecture." These lectures, which will be three in number, will treat of (1) the basilica, the formative period of Christian architecture; (2) the cathedral, the perfected form of Christian architecture; and (3) the monastic orders, the greatest Christian builders.

— The Snow-Shoe Section of the Appalachian Mountain Club, Boston, has arranged a winter excursion to Waterville, N.H., to which members of the club and their friends are invited. The main party will leave Boston, Monday, Feb. 16, by the nine o'clock train from the Lowell Station. Others will leave Boston Thursday evening, spend the night at Plymouth, and join the party at Waterville Friday morning. The return will be on Monday or Tuesday, Feb. 23 or 24. The expense will not exceed $15. Comfortable rooms with stoves will be provided.

— It is announced in the January "Proceedings of the Royal Geographical Society" that a competent observer, Mr. J. T. Bent, the explorer of Phœnician remains in the Bahrein Islands, has decided on undertaking an expedition to the mysterious ruins of Zimbabye or Zimbaoe, in Mashonaland, and other remains in the interior of South Africa, with the object of thoroughly examining the structures and the country in their neighborhood. The expedition has the active co-operation of the British East Africa Company and the Royal Geographical Society, and will be well equipped for geographical as well as archæological survey. It was to leave England at the end of last month.

— Mr. Robert Athelston Marr has resigned his position as assistant in the United States Coast and Geodetic Survey, to accept the professorship of civil engineering in the Virginia Military Institute. Mr. Marr was born in Tennessee in 1856, was graduated at the Virginia Military Institute, entered the Coast and Geodetic Survey in 1878, and since then has served with distinction in the triangulation and astronomical parties both on this coast and in California and Alaska. The coast survey service has lost an energetic and capable officer, and, while his colleagues will miss him, they wish him every success in his new duties. The vacancy caused by Mr. Marr's resignation has been filled by the promotion of Sub-Assistant Isaac Winston to the grade of assistant. Mr. Winston has for several years past had charge of one of the geodetic levelling parties of the survey.

— Among recent appointments of Johns Hopkins men, we note that of Felix Lengfeld (fellow 1887–88, Ph.D. 1888) as professor of chemistry and assaying in the South Dakota School of Mines; C. W. Emil Miller (A.B. 1882, fellow 1883–85, Ph.D. 1886) as professor of languages, Walther College, St. Louis, Mo.; Augustus T. Murray (fellow 1887–88, Ph.D. 1890) as Professor of Greek, Colorado College; Charles L. Smith (fellow 1887–88, Ph.D. 1889, instructor 1889–91) as professor of history, William Jewell College, Missouri; Edward L. Stevenson (graduate student 1887–88) as instructor in history, Rutgers College; Amos G. Warner (fellow 1886–87, Ph.D. 1888) as general superintendent of charities in the District of Columbia, as provided by the recent congressional appropriation for the district; and William K. Williams (Ph.D.